

"porrid" existence" is thrown into confusion and into a state of permanent revolution: a regulating weight -- and consequently a weight -- which would save the individual from chaos and society from tyranny. work and its awareness of its historical context. No wonder the introduction to Mr. and Mrs. Hong's translation of the *Journal* has to list the reasons for Kierkegaard's "greatness" and quote testimonials from "H. B. Andersen, P. A. Schlegel, Michèle

Kierkegaard's position would have been clear enough if he had not gone out of his way to repudiate the suggestion that he was a Pietist, and in that that if obliged to choose between Pietism and Orthodoxy he preferred a thousand times a complacent, conventional Orthodoxy, to snuffing, methodistical sects. This led his first biographer, Georg Brandes, to seize on the dilemma and claim that if Kierkegaard had not died at the age of forty-two in the middle of his "attack on Christendom", he would have had to choose between "throwing himself into the arms of Roman Catholicism" and "jumping over on to the headland of freedom": a fairly crude way of putting the "either-or", no doubt, but one that underlines the problem. For if, as Kierkegaard certainly held, Christianity was to be understood in such a way that it could be the regulating weight for the whole of temporal existence (in which sense it was for him) the "true humanism" then no solution which simply eliminated one of the two factors constituting the tension (Pietism and Orthodoxy) is worth considering.

While differentiates Kierkegaard's work from all others dealing with the religious problem, and so explains the appeal of his thought to men whose views are irreconcilable (Barth and Kafka, Bultmann and Ebner, Jaspers, Camus, Herbert Read) is the systematic inclusion of the aesthetic realm in his dialectical analysis of existence. The whole first part of his work, the completed oeuvre (1841-1845), attributed to pseudonyms, is held together by a tripartite scheme: the aesthetic, ethical and religious dimensions of existence which is brought to its focus and given its movement by a presiding "either-or." In *Specie*, the collision between the aesthetic and the moral: the radical choice "which is totally misconceived unless its obverse is kept in view—unless the "either-or" itself is seen to be balanced and qualified by the very need which first gave rise to the dilemma; the single-minded pursuit of a goal in human existence.

This search for a centre, from which point of view "the truth is not higher than the good or the beautiful", does not cease—because "all three belong essentially to every human existence". Down to and including *Concluding Postscript* (1845), the pseudonyms conduct an argument in two voices: one voice, the dominant, is "the razor-sharp and accurate" "either-or"; the second voice, a receptive public calling for an all-inclusive, harmonious final, challenges the

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implied the possibility of achieving an "equilibrium between the aesthetic and the ethical in the composition of personality."

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# Pains of life and pleasures of literature

August Strindberg: *The Cloister*. Edited by C. G. Bjurström. Translated by Mary Sandbach. 160pp. Seeker and Warburg. 30s.

Strindberg's life was chaotic and confusing, but not a quarter as chaotic and confusing as the autobiographical novels which he dashed off as confessions, apologies, therapy in experiment, even on occasion as works of art.

Gradually these autobiographical novels, unsuccessfully published in his own time, are becoming available in more authoritative English renderings and with the notes which help to make them intelligible. Last year Jonathan Cape produced Evert Sprinchorn's scholarly edition of *A Madman's Defence*, reviewed in the TLS on April 4, 1968. *A Madman's Defence* was the fourth volume in the series, which had been preceded by *The Sun of a Servant*, *Time of Fear* and *In the Red Room*. It told the story of his first marriage to Siri von Essen and his divorce.

*The Cloister* begins at the end of 1892, when Strindberg was an expatriate in Berlin, shattered in emotion and fortune, spending his social hours in the Bohemian society which centred on a *Salon* called *The Cloister*, where Scandinavians and other exiled artists gathered to drink, talk and drink again. It goes on to tell the story of the second marriage of the forty-three-year-old Strindberg to the rich, beautiful and clever twenty-year-old journalist Frida Uhl, their chequered life in Heligoland, London, Darmstadt, Paris and elsewhere and the founding of this second attempt to make a family and build a home.

This may sound simple enough. But *The Cloister* was written in 1898 after Strindberg had published *Inferno* and *Legends*, both autobio-

graphical novels covering the period after the end of *The Cloister*. The post-*Inferno* Strindberg of 1898 who wrote *The Cloister* was very different from the pre-*Inferno* Strindberg of 1893 who married Frida Uhl. He was contemplating the possibility of retirement to a monastery of a rather special order for "the training of supermen, by means of asceticism, meditation, and the practice of science, literature, and art".

Always the prey of coincidence, he saw a connexion between the Berlin *Salon*, *The Cloister*, to which he went to forget his sorrows after the break-up of his first marriage and Marietta, a Benedictine monastery in Belgium, in which he spent one night in August, 1898, reviving the idea he had formed after the collapse of his second marriage that the monastic life might give him the peace he needed. So he conceived two linked autobiographical novels, *The Cloister Part I*, to precede *Inferno* and *The Cloister Part II* to follow *Inferno* and *Legends*.

He submitted *The Cloister Part I* to his Swedish publisher in 1898, because he needed a thousand kronor. "Let me have the money as soon as you can! My young are screaming, and I with them!" It could, he pointed out, be published on its own. Its connexion with *The Cloister Part II* existed only in his imagination. Instead of entering a monastery, he married his third wife, Harriet Bosse, and the sequel was never written.

But there were objections to *The Cloister Part I*. Quite apart from the *ex post facto* treatment of Frida Uhl and her relatives, there were thinly veiled descriptions of *The Cloister* set, the German edition of *A Madman's Defence* had landed him in a prosecution. *The Cloister* could lead, if not to litigation, at least to very bad blood, with people like the painter Edward Munch, the nymphomaniac Dagny Juul (Laila in *The Cloister*,

Aspasia in *Inferno*) and Stanislaw Przybyszewski, Strindberg's Polish friend, who abandoned his common law wife and two children in order to marry Dagny Juul.

Perhaps it was for this reason that Strindberg never published *The Cloister Part I* as he had written it. Instead, he cut out the beginning, changed the nationalities of the characters, altered the locations, made the secondary profession of Axel the Strindberg figure not science but history and renamed it "The Quarantine Officer's Second Story". As such it was published in 1902 in the collection of short stories and poems *Folk Hoven and Paul Strind* (Fagerberg and Skamsund).

The revision was perfunctory; though Frida Uhl became a Dane, she still exclaimed in German "Wer dreihundertzwanzig Jahre alt ist, der weis Alles!" And Axel's historical researches are made to arouse the suspicion of the peasants at Dornach, which was naturally aroused in Strindberg's own life, and in *The Cloister* by alchemical experiments.

It was not until 1951 that Professor Walter Berendson pointed out that two manuscripts in the Royal Library in Stockholm fitted together, one being that of *The Quarantine Officer's Second Story* and the second being the first fifty-four pages of *The Cloister Part I*. These two manuscripts were collated by C. G. Bjurström in the Swedish edition, restoring the names, nationalities and places of the earlier version throughout, but allowing Strindberg's literary improvements to remain. It is not known whether the original novel went beyond the ending of "The Quarantine Officer's Second Story"; but if so, the manuscript has been lost.

The scientific problem which concerned Strindberg in 1893 was the transmutation of elements; and the two quotations above illustrate his application of such experiments to the transmutation of autobiographical elements. In *A Madman's Defence* Evert Sprinchorn has plausibly argued that Strindberg experimented with his own personality in order to precipitate the break with Siri, as well as taking innocent incidents from his married life and turning them to quite different and more sinister situations. Mary Sandbach observes how Strindberg rearranged events to heighten dramatic effects.

*The Cloister*, in fact, is an autobiographical novel not hitherto available to English readers. Mary Sandbach, from whose commentary this information is derived, considers the book of little value as literature but of great importance as autobiography. She appends notes on the originals of most of the characters, but makes little or no attempt to correlate what actually happened, according to other evidence such as Laila Strindberg's *Affair with Germin*, with the literary use which Strindberg made of the facts; or to assess whether Strindberg's distortions were deliberate or unconscious.

Strindberg had the novelist's two-way face, capable of relieving the pains of life with the pleasures of literature. "Perhaps he would even touch up the whole story of his marriage to Siri so that it sounded like a comic incident." Or again,

As he approached the place of rendezvous he grew nervous, but, as usual, finally succeeded in restoring his courage by looking at the matter from the writer's point of view. "If I don't come out of this with honour, I shall at least get a chapter for my novel."

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For example, by Przybyszewski's marriage to increase the material stay in Pankow. But we understand Strindberg's working and living being continuously intertwined, and much fuller annotation.

Though concerned with the account makes the publication of these two books extremely much a reflection of the state of mind in 1898-1899, rather closer in mind to the break-up of the marriage. At that time, clearly intended the very Bohemian café, significant of a withdrawal to some extent of the community of writers and philosophers to be *The Cloister Part II*. It is only half of a work of art, never completely lived because of his marriage to Bosse.

In retrospect, *The Cloister* seen to stand in the same way as Harriet Bosse as a *Madman's Defence* stands in relation to the burial of a dead marriage, the assumption of a new *A Madman's Defence* had a trouper effect on Frida Uhl, her very may well have been publishing *The Cloister* in fear it would have a similar Harriet Bosse, and perhaps finally decided on publishing *The Cloister* as a second part and omitted to reason rather than out of causing pain to others.

It is considerations of this kind which make one regret that this book has not been more fully

## Outside and inside views

James: *The Missiles of October*. By MacGibbon and Kee. 25s. George Bony: *The Strength of Government*. 113pp. Harvard University Press. London: Oxford University Press. 36s.

Recent publication of Robert Kennedy's account makes the publication of these two books extremely much a reflection of the state of mind in 1898-1899, rather closer in mind to the break-up of the marriage. At that time, clearly intended the very Bohemian café, significant of a withdrawal to some extent of the community of writers and philosophers to be *The Cloister Part II*. It is only half of a work of art, never completely lived because of his marriage to Bosse.

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the Ford Foundation, there has been no equivalent to Mr. McGeorge Bundy in recent British history, and a man who can move from being a graduate of Yale to being Dean of Harvard College has obviously some very remarkable qualities, which we could see in the years when he was perhaps the most eminent of the *continuum* crises in the White House.

Mr. McGeorge Bundy was famous in Washington for his reputed ability to see behind the official wisdom of the Democratic Administrations. His enemies, of whom there are not a few, have complained that he himself shared responsibility for some of the gravest errors of these Administrations, especially involvement in the war in Vietnam. And Mr. McGeorge Bundy is very conscious of the degree to which the Vietnam war darkens counsel. He tells us that he does not wish to discuss the war in Vietnam, but he is concerned here with one effect of the hostility to that war, which he regards as disastrous. Because governmental power, so the enemies of American involvement argue, has been used to produce this disastrous enterprise, hostility has extended from the war in Vietnam to the use of governmental power; and Mr. McGeorge Bundy is convinced that a rather confused and not always intelligent hostility to governmental power is at the bottom of a great many American troubles.

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His general thesis is very well demonstrated by his choice of title. He argues that government in the United States is not too strong; it is too weak. Governmental activity is very widely diffused, but that is not the same thing as saying that governmental power is too strong or too effective. Mr. McGeorge Bundy also argues that a great deal of the hostility to the alleged intrusiveness of the Federal Government and its alleged great power comes from people who have no objection to power if it is used by them for things of which they approve, but are very hostile to the use of Federal or other governmental power for things which they dislike or, in many cases, detest. Thus, Federal attempts to promote racial justice often bring violent criticism from people whose feeling for property rights in the most absolute sense is far more powerful than any feeling for the right to justice in the governmental system of the United States.

Writing coolly and lucidly, Mr. McGeorge Bundy does not quite conceal his dislike of a great deal of hypothetical criticism of governmental action based on formally impressive principles. He admits that some of the actions which he supported as a member of the Kennedy Administration were in fact misguided, but he declares that such mistakes were inevitable in a framework of strong governmental power is what he argues for so cogently in this remarkably tightly written and lucid book.

Mr. McGeorge Bundy was appealing to the faculty, to the alumni, and to the students, and he was appealing, one may suspect, with special

## Peripheral views

IVON NOEL HUME: 1775: Another Part of the Field. 465pp. Eyre and Spottiswoode. £2 15s.  
HARRISON HIND: Attack on Quebec. 255pp. Oxford University Press. £2 16s.

These two dramatic and by no means negligible books deal with the outbreak of the War of Independence seen from the periphery. Mr. Hume's 1775: Another Part of the Field deals mainly with the beginnings of armed rebellion in Virginia. Mr. Hind's Attack on Quebec with the bold but unsuccessful attempt of the rebel to conquer Canada. There was little military activity in Virginia that is now remembered and both Mr. Hume and Mr. Hind use the technique of lively detail to "put us in the picture". Mr. Hume, as befitted an employee of Colonial Williamsburg, allows scholarship to force his hand. He would like to believe in the Mecklenburg Declaration of Independence, like neither Hume trying to believe in Ossian, but he can't really do it. He even manages to bring in an account of the

execution of Pughachev, but, on the whole, 1775: Another Part of the Field is a scholarly if highly ornamented work. Mr. Hume cannot conceal that the Scots were highly unpopular in Virginia (and elsewhere) at the time, but he does not tell us whether the "unpatriotic" Macknight proposed to pay his debts due to Englishmen or to Scotsmen. To refuse to enrich Bristol or London merchants was obviously right, but Macknight may not have felt the same about paying debts to the Glasgow merchants, unpopular as they were. Mr. Hume has laboured hard on his book but he ends Philip Mazzoni a Swiss-Jefferson's enlightened friend was a Tuscan.

Mr. Hind is more obviously dramatic. If Attack on Quebec is a hero, it is that ambiguous "son of the Havens", Benedict Arnold, although General Philip Schuyler comes well out of the story. The highly dramatic narrative usually pays off, but the death of General Montgomery is much overwritten—a lurid specimen of the General's countrymen, in the next century, were to call "sun-burstery".

## Heretical views

WILLIAM J. LEDERER: The Anguished American. 254pp. Collier. 35s.

The preface to this violent, lively and largely convincing polemic is dated March 14, 1968—that is, exactly a week before President Johnson gave his famous, and surprising television "abandonment" speech. Since then, the American effort in Vietnam has been ebbing away. "Jaw law" has begun in Paris and the demands of soldiers like General Westmoreland and others for more "war" have been refused. For this reason *The Anguished American* may seem out of date. Mr. Lederer wrote it just in time to allude to the Tet offensive, but basically it is an account of his ninth visit to Vietnam. The co-author of *The Ugly American* is an old enemy of American policy and performance in Asia and, if he has changed his opinion, it is that the state of the American operation is even worse than he had feared.

Necessarily, he has to rely in great part on second-hand information and some of it seems implausible. The chief enemy he attacks is official graft in South Vietnam, but the implication is that the Americans must not ruffle the pride or threaten the profits of the Vietnamese soldiers' officials. There is next to no suggestion that perhaps some Americans are getting a "piece of the action" themselves. After all, protection racketeers were and are well known in the United States, and trigger-happy police behave in American cities as recklessly as nervous G.I.s do in South Vietnam.

Almost the only American enterprise of which Mr. Lederer approves is the pacification programme of the United States Marines, a view bitterly or ironically opposed by many or most members of the U.S. Army. It is very hard to recognize the truth in "the Orient" (or anywhere) and this is an *ex parte* statement. But the heresies written by Mr. Lederer in 1967 are mostly accepted wisdom today.

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## The horseleech redeemed

BURTON R. POLLIN: *Godwin Criticism*. 659pp. Oxford University Press. £8 16s.

The world which William Godwin created, and of which he became the first citizen, is a world in which the action of thought is at once the highest art and the highest morality. And yet, despite the distinctive contribution which he made to the theory and to the practice of the intellect, he has been neglected by even that limited public who have a special interest in intellectual activity. This neglect is unfortunate since Godwin's life and work presents a remarkably clear case of a devoted intellectual, and a consideration of his record is a good introduction to a consideration of the intellectual life in general. Perhaps Godwin has been neglected for the very reason that he does provide such a clear case—not only, it seems, of the pretensions and expectations of the intellectual life, but also of the complete and ignominious failure of such a life carried to the extremes to which he carried it. When he does rate a mention in a modern work, such as Roger Fulford's biography of Samuel Whitbread (1958), it is usually only in order that the judgment of the ancient Victorian pontiff Leslie Stephen—who described Godwin as a "venerable horseleech"—may be reiterated. That this simplification of the causes, events and consequences of the Godwin phenomenon is deceptive has however been recognized and often demonstrated in the more esoteric publications of the intellectual and academic world. In this area of discourse the Godwinian philosophy is enjoying an attention which certainly is more perceptive than the attention paid it in the days when it was a central feature of the debate on the French Revolution which occupied England, Europe and America in the 1790s. Perhaps it is now time, not merely for the better understanding of the Godwinian philosophy, but also for the wider diffusion of such understanding.

Professor Burton Pollin's recently published "synoptic bibliography" of *Godwin Criticism* is a record of the many different shapes which have been taken over the years by the reaction to the strange Godwinian philosophy. The author has himself made a large contribution to the growing corpus of scholarly work which is being published on Godwin: this last item (since which he has in fact published another selection of "Godwin pamphlets") to add to his earlier one is what might be called a way-station—a taking stock of what has so far been achieved, and of what is yet to be done. As a whole there is an indigestible amorphousness about *Godwin Criticism*; but an admirable system of indexes enables the student to find his way about with increasing ease and profitability. Nor is it a pity and amusement excluded from Professor Pollin's synopses: a clear summary with the faintest touch of irony of what Mrs. Oliphant had to say should intrigue many people into finding out what that late Victorian pundit to worthy disciple of her master, Carlyle, wrote in her *Literary History of England at the End of the Eighteenth and Beginning of the Nineteenth Century* (1882), of which in particular the chapter on "The London Scene" is a brilliant *tour de force*. The indexes themselves are largely the work of a computer which Professor Pollin and his assistants have programmed with an enthusiasm, a confidence, and a success which Godwin would have applauded: they are an example of that idea of the mechanical assistance of human labour which drew Coleridge's scorn upon Godwin but has since been so triumphantly vindicated.

The main body of the work is four groups of synopses arranged in alphabetical order of the name of the author of the book or title of the periodical recorded. "Books 1786-1836", "Periodicals 1786-1836", "Books 1836-1966", and "Periodicals 1836-1966". The indexes give: alphabetical lists of all authors of books or of articles, and of the most important people mentioned in the text of the synopses; a breakdown of the number of references to Godwin in different languages (it is particularly interesting to follow up the references to Godwin by Japanese and Russian writers—among the latter were Belinsky, who reviewed a translation of *Galek Williams* in 1838); a chronological listing of all references by their serial and code numbers (the code number enables the reader to estimate roughly the

importance of the references); and an esoterically intriguing indication of the number of references to Godwin in each year since 1786. This index seems to show a marked increase of interest in Godwin in 1933 and 1937, a slump during the World War, the highest point being reached in 1951, 1953, total being 22 behind, then a further slump which has been followed by a slow resurgence. Cf. tremors—which are of course confined to the academic world—said to reveal something of the tugging fortunes, not merely of William Godwin, but also of the intellectual life in general. Altogether *Godwin Criticism* is a substantial and stimulating work which provides the necessary groundwork for the wider study of Godwin and for the definition—or studies—which we can begin to expect. Professor Pollin does not pretend that it is exhaustive—and he has allowed for the possibility of more numbers within each of four sections which will use the numerical sequence of the synopses—or indeed of the development of English thought, particularly in the fields of sociology and political theory during the nineteenth and twentieth centuries—should be able to do something to this composite picture of Godwin from his own time. But this very openness of *Godwin Criticism* is a strength rather than a weakness; and it is just what an extremely appropriate monument to the man whose ability and influence it helps to delineate, who believed and progressed all things in the power of his intellect, in its power always to prove upon his first and second third perceptions.

The veteran French literary critic, André Billy, has published a collection of pieces contributed to him by the *Figaro* between 1947 and 1949: *Propos de samedi*. These weekly chats about books of them more than six or seven hundred words in length, are some of their old-fashioned kind.







# Recapitulations

*de de sangre*, the latest work, Luis Rodríguez

book does not achieve the same results as the more recent and less incisive criticism that has been published by the Argentine critic and translator Francisco Espinosa. Roberto Díaz has written in his articles and in his book over the past twenty-five years that he goes further in suggesting that Eduardo Acevedo Díaz is not so well known also outside Uruguay. In chapters of close analysis of the historical novels *Umué*, *Grito de gloria* and *Luzna* y *La cruz* and in a final section on *Sole*, *La ley de Cristo* is invoked to the effect, he argues for his sympathy over Galdós and notes affinity with Tolstoy.

The book is clearly the greatest achievement anyone has ever done on Acevedo Díaz. But there are moments when Emir Rodríguez's quick and sophisticated analysis that there are many flaws in compatriot's work do not encourage the belief that his high points are of any universal order.

There are *yes ajitos* is a collection of book reviews and literary articles written between 1950 and 1966 by the Uruguayan critic and writer, Benedetti. With its concentration on books from the United States, Europe (France, Britain, Ger-

Italy, Sweden, Spain, it comes to complement two other recent collections, *Literatura uruguayesa siglo XX* and *Letras del continente hispano* devoted to Latin American literature. The long essay on Graham Greene by Mr. Benedetti moves so deftly and sensitively in such a variety of literatures. Another pleasure is the accuracy of quotations from foreign languages.

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## A synoptic gospel?

A. M. HUNTER: *According to John*. 128pp. S.C.M. Press. 30s. (Paperback, 13s.)

Professor Hunter is a past-master in the art of writing introductions. His characteristic limpid style and his clear patterning of material for even very complex subjects are both once again in evidence in *According to John*. The few reservations detailed below may make the student cautious, but cannot prevent him deriving great profit from the book.

*According to John* gives attention to no recent major contributions to the subject, notably and inevitably including C. H. Dodd's two large volumes. There are helpful footnotes placed at the end of each chapter, and a not too forbidding book precedes the index. The first chapter is a panorama of progress since P. Gardner-Smith's *St John and the Synoptic Gospels* (1938), which initiated the thesis that John is independent of the Synoptics.

To the extent that he strongly supports this now popular though by no means universally held view, Professor Hunter might be said to be too partisan to be an entirely fair guide, though he does acknowledge that Barrett is still supporting Streeter in the 1950s.

The principal general objection that can be offered in his approach is not here but in his tendency to preach where he should merely be reporting, and so to canvass support for a particular critical view of John by appealing to his readers' Christian *priori*. The worst example is on page 98: "But as a little philosophy inclines man's mind to atheism, whereas depth in it inclines his heart to religion" (does it, always?). "as a closer study of" a passage in John suggests that it is not a *posteriori* theologizing but, apparently, history.

Running through chapters devoted to diverse aspects of the Gospel, such as the miracles and the sayings of Jesus, is the recurrent refrain, drawn from Higgins, Dodd, Ben Niekirk and elsewhere, that John uses early traditions and is independent of the Synoptic Gospels. This is very likely, as analysis of material like the Feeding of the Five Thousand suggests. But Professor Hunter seems too ready to imply that independence and earliness in sources mean historical reliability.

In the chapter on miracles, this leads to something of a paradox. Discussing the writing of history, he

rightly says that "contemporary evidence can be vitiated" and that "events... need to be seen 'in the long perspective of history'"; yet on the same page he returns to his main thesis that much "good and independent historical tradition underlies St. John's record"—such tradition having been established to be also early! Had more weight been placed on the effect of first-century methods of composition on the growth of the Gospels, the oversimplified equation, "early = historical" would not suggest itself to the reader.

Professor Hunter of course is not alone in this tendency, nor in suggesting that John's versions of the sayings of Jesus preserve a non-apocalyptic type of discourse truer to Jesus's intention than what we find in the Synoptics. The present reviewer, though capable of nodding, has not found him ever clearly saying why. Nor does he make it sufficiently evident that there is no absolute consensus about Jesus's non-apocalyptic interpretation of his situation.

Naturally not every fine shade of disagreement can be included in an introduction, and this sort of objection need not prevent us from being properly grateful for the generally well-rounded summaries of scholarly investigations Professor Hunter provides.

On topography, for instance, he swiftly and effectively reviews recent solutions to problems such as the location of the Pool of Bethesda, the identification of Sychar, and the connection of the "place called the Pavement" (the court in the basement of the convent of Our Lady of Zion) with Pilate's headquarters. Archaeology is acknowledged here, and also in a quite well-qualified appraisal of the place of the Dead Sea Scrolls in Johannine studies.

Alongside the Scrolls there is mention of the relative importance of Gnosticism and rabbinic thought but, as we have already hinted, this discussion is not perhaps sufficiently fairly worked into those sections of the volume concerned with the reliability of John's sources. Much in rabbinic style that Jesus "could" have said, others later could equally well have put into his mouth, preserving the historical occasions.

Similarly, recognition of editorial layers (and appropriate soft-pedalling of the old-fashioned rearrangements of the Gospel on the basis of *Grauert-Schulz*) is not sufficiently used to underline the likelihood of modification of source material in the inter-

ests of theological themes. Participation with the good quality sources prevents easy acceptance of the extent to which the evangelizing can have occurred.

There is a good chapter on the consistency of John's Greek with underlying Semitic idiom, which is relevant to the question of layers.

Date and authorship are dealt with in the concluding chapter. Certainly a less daunting task than the beginning of the book, but Hunter accepts that John lived in the "Elder" alleged by the church fathers. Armed with his *Spiritual* Ephesus is preferred to the Alexandria, and a little less fully to Antioch, as the place of origin. The date of the final form is pushed back rather than the 90 presupposition that Mark and Luke were written against the image of a soldier who first learned Latin grammar in middle life. Jerome Nadal, the brilliant and early companion of the saint, was speaking of the saint's knowledge of God, a lived knowledge not to be found in books.

Professor Hunter invites a reader to find himself of all ill-temperaments, and once rid of the "divine will" of the "four weeks of prayer" of the election which God's will and learns the technique of election by which the election to the Christian's life. It was this latter doctrine which the Inquisition suspect of being similar views to the Albigensians who believed in possession by the Holy Spirit.

Professor Hunter's approach is not here but in his tendency to preach where he should merely be reporting, and so to canvass support for a particular critical view of John by appealing to his readers' Christian *priori*.

The book finishes with a chapter on the Synoptic positions in the handling of themes such as the *Jesus* of Jesus, the judgment of the Spirit, even eschatology. John's minimal use of the "kingdom of God" is noted. There is much to be said though it is a pity that not made, in discussing the *Jesus* of these, of passages like the *Jesus* of the Markan section. The closing section of the book is an apt comment on the essential challenge of the Gospel.

A brief review cannot adequately do the entire range of Hunter's discussion. To add that in addition to letters discussed there is help on the duration of Jesus' and on John's use of *parabole* the reader is guaranteed a written, certainly concise, ranging introduction to perhaps the most engaging canonical Gospels.

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## Soldier and saint

IGNATIUS: *Ignatius the Theologian*. Translated by Michael Geoffrey. 238pp. Geoffrey Chapman. 35s.

of Loyola, Hidalgo, soldier, and leading architect of the modern Roman Church. No one man's spiritual experiences have been known to so many fellow-Christians. Ignatius lived through in and the "Elder" alleged by the church fathers. Armed with his *Spiritual* Ephesus is preferred to the Alexandria, and a little less fully to Antioch, as the place of origin. The date of the final form is pushed back rather than the 90 presupposition that Mark and Luke were written against the image of a soldier who first learned Latin grammar in middle life. Jerome Nadal, the brilliant and early companion of the saint, was speaking of the saint's knowledge of God, a lived knowledge not to be found in books.

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lent selection from the Fathers, where a similar tradition is to be found—and is able to acquit Ignatius. But he seems to raise as many questions for the reader as he succeeds in answering.

Does not the Ignatian method of discernment of spirits—with its strong reliance on the role of the spiritual director as safeguard against the deception of the evil spirit—tend towards a sort of moral puerility? The fact that Ignatius may be traced in the constitutions of almost all religious congregations of women founded since Trent explains much of the paternalism which is only now being slowly purged from the convent walls.

Is it theologically true to speak of the will of God—rather than of his ever-present love which carries through all human actions without violating their essential freedom—as if this were some well-drawn map of life only waiting to be read by the diligent? Ignatius himself, in spite of his facility in this practice of discernment of spirits, would turn at times of important choices to what Rahner describes as "the extreme visibility of the Church in the hope of Rome".

It is a gesture that seems more congruous from the perspective of 400 years: at present, with the Tridentine monolithically-structured Church beginning to loosen into a more collegial and apostolic structure, it would seem an open question. Just what would Ignatius have made of *Humana Viue*?

Father Rahner has been translated by Michael Barry without technical fault and with an elegance that flows over many of the rough spots in the text. It is still somewhat disconcerting to begin chapter five and learn that it is simply an original conference paper dropped into place without any reworking. An index, too, would have been desirable.

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## Love and law

CHARLES E. CURRAN: *A New Look at Christian Morality*. 248pp. Sheed and Ward. £2.

The Second Vatican Council called for a renewal in Roman Catholic moral theology, and some characteristics of the attempt at renewal may be gathered from this latest book by Fr. Curran, who, according to the blurb, has been one of the leaders of theological opposition in the United States to Pope Paul's encyclical on birth control. He is undoubtedly an influential figure in Catholic moral thinking in the United States, and although *A New Look at Christian Morality* does not treat of contraception it does illustrate the range of his interests. It is a collection of occasional articles reprinted from various American publications, with an epilogue which introduces some new material as well as drawing together his main preoccupations; and the inevitable unevenness of treatment, coupled with occasionally tedious repetitions and a style, should not distract the reader from appreciating the fundamental questions which Fr. Curran identifies in a variety of particular moral problems.

He sees the major task of contemporary moral theology located in three areas: personal responsibility and freedom, the appropriateness of methodology, and the question of negative absolute norms of morality. The call to personal responsibility in love, which is characteristic of the ethical teaching of Jesus, has in the past been accommodated for Roman Catholics to uniform minimal requirements, and a similar spirit of legalism is today claiming in the Church's positive legislation, including marriage discipline, an inhibiting universality for law, which disregards alike the emergence of individual freedom and dignity and the reduction of law from its role of promoting the common good to that of preserving public order.

Fr. Curran's solution to the question of positive legislation is to restrict its use of the development in the past twenty years of the teaching of Aquinas on *epikeia*; and although both Aristotle and Paul might hesitate to agree that "epikeia" is the great virtue of Christian freedom, Fr. Curran is undoubtedly correct in stressing its importance in contemporary Church life.

One regrets, however, that he does not develop his thinking on the basic importance of the discernment of the Spirit as an important factor in the whole moral life of the Christian, for it is in this area, as he points out, that theological development is needed: not simply for authenticating the primacy of loving service over the positive law, but also for acquiring an understanding into the connexion between law and moral insight and an appreciation of the tension between objective norms and subjective responsibility and freedom.

A tension which is usefully explained, however, is that between the traditional classical methodology and a more historically conscious methodology. This naturally evokes a en-

sideration of natural law, and Fr. Curran is insistent that natural law theory, which burgeoned only with Aquinas, is not the ultimate basis for Catholic teaching on many moral questions. This is not of course to say that historically the Church, following Paul and Augustine, has not called on human reason as distinct from Revelation in its appraisal of the moral life; and perhaps what one misses most here is a consideration not only of the Church's appropriation of the categorical moral teaching of Old and New Testaments but also of the moral teaching role of the Church. At a deeper level of examination this becomes an epistemological question which at least partly underlies one's choice of methodology, and it may be uncertainly over this which leads Fr. Curran to suggest a morality of compromise. He is clearly attracted by a dynamic historical methodology which will break away from a methodology of static substances, and yet he cannot bring himself to abandon the classical methodology entirely. This emerges from his stress on the classical value of *epikeia* (which, in fact, shows that a classical methodology is not necessarily so rigid nor as legalistic as its opponents maintain), but especially from his reluctance to reject all absolute norms of morality.

In his discussion of Fletcher, for example, Fr. Curran points out usefully that the area of difference is confined to "the very few, specific, universal prohibitions"; but, although he goes on to say that the modern way of looking at reality is less sympathetic to such absolutes than the more traditional methodology, he several times makes the point that he does not conclude that there are no absolute, negative norms of ethical conduct. The weakness is that he does not explain why he does not so conclude, and within the limits of this work he can only say that each must be examined individually and that real situations are very complex. It is true that he devotes a chapter to masturbation, referring to the Church's "irreparable teaching" on the subject, but even here he appears to have missed an opportunity to explore the problem (and value) of objective and subjective morality.

To stress the complexities which undoubtedly exist in individual situations is a valuable corrective to a priori thinking, but it surely does not mean that the moral life is impervious to reason, even in an individual situation, at least for the theist or the Christian: but the degree to which Fr. Curran is able only to hint at possible answers and developments is a measure of the work that remains to be done in the renewal of moral theology. It is worth noting that in calling for such a renewal the Bishops of the Church stressed particularly that its characteristics should include a dependence on Scripture, and this is undoubtedly developing. But they also stressed the need for a scientific presentation, and while such works as *A New Look at Christian Morality* are usefully probing the fundamental questions they also show how much must still be done in this vastly more difficult area.

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## Books received

### Aircraft

Joy, I. *The Aircraft Industry 1914-1945*. 230pp. Newton Abbott, Devon: David and Charles, 1966. 16s. 6d.

This is a complete reprint, advertisement and all, of one of the earliest issues of *The Aircraft Industry*, a journal of the almost primitive beginnings of what is now an established industry, adorned still with names that in 1913 were just starting to impress themselves on the world.

### Arts and Crafts

Jain, C. *Craftsman's Drawings for Artists*. Introduction and notes by Robert R. Wark. 114pp. San Marino, California: Huntington Library, 1950. 15.50.

Reproductions from the volume acquired by the Huntington Library in 1915 containing the largest collection recorded of drawings by Isaac Chittenden, the father of George (who added a frontispiece). They were originals, extending over the main part of his career, for the comic prints he issued known as "Dicks". The work of a superb draftsman, they lack that master's elegance of style and were very elementary in manner, but show at his minor level a certain continuity in English comic draughtsmanship.

Kelly, Alison. *The Book of English Fireplaces*. 96pp. Wills, Gloucester. *The Book of Copper and Brass*. 96pp. Country Life Books (Hamplyn), 35s. each.

The fireplace as a focal point of the home has received country-wide research from Miss Kelly and her 115 illustrations show a remarkable diversity. They cover some 200 years of English domestic life and range from an extravagant chinoiserie chimney-piece (1762) to an early 1930s fireplace in a Wimbledon hotel that takes the form of a facade of a half-timbered house. A gas-fire of 1877 gets in, but the more recent contributions of the Gas Board to aesthetics are ignored.

Those who think of copper in terms of warming-pans and kettles can widen their acquaintance from the 125 half-tone illustrations in Mr. Wills's immensely varied survey. The descriptions of the items the collector is likely to encounter have been alphabetically arranged and include bedsteads, buckles, buttons (America has a National Button Society), pipe-stoppers, keyhole plates and sugar-caddies. Objects made in copper-nickel-brass, brass and gun-metal are also admitted.

### Biography and Memoirs

Crim, I-Choke, Rupert. *The Sound of Rereley*. 172pp. W. H. Allen, 31s.

As his title hints, in this latest volume of memoirs Mr. Crim-Cooke sets out to recapture the mood of the two years immediately before the outbreak of Hitler's war. It tells of travels through Europe, where he talked with the anti-Nazi street about prospects of war or peace, returning with some reputation for political insight which he himself confesses had little foundation. His bent was towards escapism: he preferred the life of the roads with old associates in the travelling circus. Again there are reminiscences of his friend Louis Golling, and of literary and social life in London at a time when "Do you think there will be a war?" had become the standard greeting. One poignant recollection concerns a programme of Czech folk songs he was monitoring for the B.B.C. at the time of Munich: he was warned that the title of one song must not be announced in English, as it was called "Sad Times are now beginning". Sir Compton Mackenzie recently remarked of Rupert Crim-Cooke that almost all his books succeed in doing what they set out to do: and that may be said of this one.

Evans, William. *Journey to Harley Street*. 251pp. David Rendel, 22s. 6d.

It is agreeable to find that in this autobiography of an eminent physician, the author's chief concern is

devoted to a sensitive and affectionate account of the Welsh valley where he was born and brought up, and to which he has now returned. He describes a peaceful, hard-working world in which modern progress was only beginning to show and obviously in contrast to the start of a great interest in the inhabitants of the valley, both animal and human. It is from his interest in, and careful observation of, these living creatures that Dr. Evans acquired such a sensitive and well-balanced view of life. He lived originally for the church, but dissatisfaction of the church in Wales made this a less satisfactory career choice. He entered the service of a bank, but within a year the 1914 war broke out and Evans served a combatant from the start. Demobilized in 1919, he decided to become a doctor, and qualified in 1924 from the London Hospital, on whose staff he remained until he retired. His medical training and experience are dealt with lightly and with good humour: he has doubts about the quality of the National Health Service on the sensible grounds that many of the doctors find they are too busy to give their patients the care and attention they require and that the service, generally, is short of money. On putting down this book the reader is left with the feeling of having been in touch with a warm and approachable person of great sensibility and one to be completely trusted. That, one may suppose, is why Dr. Evans was such a successful doctor.

### History

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Blanks, Harvey. *The Golden Road*. 383pp. Angus and Robertson, £2.15s.

Mr. Blanks is a sterner gourmet. He has had "his house specially wired for stereo reproduction", and owns more than 1,400 dollars' worth of 78s as well as 1,800 stereo albums. He runs through his likes and dislikes with no explanations and—strange in one so addicted to stereo—only rare references to record labels and alternative offerings. He quotes from memory on obscure 78s but does not tell us who has conducted the *St. Matthew Passion* on L.P. Mr. Blanks does not like contemporary piano music because it sounds like "some kind of" musical acoustic ("this judgment was made after listening to one record, 'Piano Music by Twentieth Century British Composers', 1925).

Professor Lewis has held the position of Research Adviser to the Pakistan Institute of Development Economics, and is thus thoroughly familiar with many of the problems connected with that country. His book is essentially intended for the professional student of economics rather than for the general reader, who is likely to find both the technical use of statistics and the employment of semi-algebraic formulae somewhat hard going. Even here, the aim of the author can be stated quite simply: it is to discover the relative importance of economic policy and of other factors in shaping Pakistan's advance in industrialization. For example, the abnormally low level of manufacturing activity in Pakistan at the time of partition provided incentives for a high overall rate of industrial growth during the 1950s which probably counted quite as much as, or even more than, any encouragement resulting from deliberate Government policy.

By the 1960s, there had changed somewhat; the increased flow of investment, along with the trifling factor of import licensing and other factors began to produce some distinction in the structure of manufacturing industry, as well as in the results of the distribution of income.

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